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Christian Science Sentinel

March 19, 1979

Vol. 81, No. 12

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"What I say unto you I say unto all, WATCH."—Jesus



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*Focused on "Christian healing"

Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

Christian Science Sentinel (ISSN 0009-563X). Published weekly by The Christian Science Publishing Society, One Norway Street, Boston, Massachusetts, U.S.A. 02115. Second-class postage paid at Boston, Massachusetts. The design of the Cross and Crown seal is a trademark of The Christian Science Board of Directors, registered in the United States and other countries. Used by permission. Subscription price, postpaid to all countries, one year, \$17.50; six months, \$8.75; single copy, 50 cents.

Postmaster: Send address changes to The Christian Science Publishing Society, One Norway Street, Boston, Massachusetts, U.S.A. 02115.

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"What I say unto you I say unto all, WATCH." Jesus

Faith and the divine psychology

HELEN C. MOON

To describe Christian Science healing as a faith cure is like describing a bicycle as a wheel. Absolute faith in God is certainly necessary for Christian healing, but we need to *understand* God's trustworthiness in order to be thoroughly convinced of His care and healing power. We need to know what God is and our relationship to Him.

To equate Christian Science healing with psychosomatic medicine is also inaccurate. The latter attributes many diseases to mental and emotional causes. But Christian Science brought this point to light long ago. The difference lies not only in the definition of God and man but in the healing method itself.

Man's real being is entirely spiritual—under the total control of the beneficent divine Mind. When this is realized, healing occurs.

In psychosomatic medicine man is considered mortal, and

treatment counts on the human mind to conform its beliefs to what is expected of some form of medicine.

An unselfed thought, expectant of good, is a dynamic healing force wherever and whenever expressed. So are kindness, compassion, patience, reassurance, and good humor. But faith cure pleads with Deity to set aside the very disease and death that—according to its concept—God Himself is supposed to provide, or at least permit! Psychosomatic medicine requires no real faith in Deity at all.

Christian Science healing is the power of Christianity, the healing force of the Christ—of the genuine godliness perpetually present in consciousness to be understood and demonstrated. Healing in Christian Science is grounded in the scriptural concept of God as the one primal cause and supporting Principle, as infinite Mind, divine Love, universal Soul, the Holy Spirit. Scientifically Christian prayer exercises the spiritual thought-force underlying the works of Christ Jesus, the prophets, and the apostles.

The Science of Mind radically rejects all evil, including disease, as sensory illusion, to be cataloged as a false deduction. An entirely good, infinite God, Mind, can create only an entirely good man and universe. We can expect an all-good God to answer prayer, to heal, and to save. To understand His goodness feeds our faith in Him.

The Holy Spirit is not matter. Its force is intelligence, and its essential energy is impartial love. Matter is a haphazard concept of substance and life—chancy, because it is mindless. Spirit knows and loves what it is doing. Divine Mind is absolute intelligence itself, faultless in concept and quality.

The root of all mental, moral, and physical evil is the concept of mind as material, mortal, and personal. This mind would include by definition both good and evil as actual. Psychosomatic theories accept this mind and its erratic elements as the real source and substance of mentality and character, and then would combine psychiatry and medicine to somehow manipulate these elements into harmony.

Conceived in uncertainty of Deity's nature or will, all humanly mental practices are in danger of falling into the exer-

cise of the human will and of spilling over into active mesmerism or self-hypnosis. Leaving divine Love out of the premise and process of healing, one human mind would dominate another through personal will. This is dangerous, even when the motive is humane. The Discoverer and Founder of Christian Science, Mary Baker Eddy, writes: "The prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian Science, as would be readily seen, if psychology, or the Science of Spirit, God, was understood. Unscientific methods are finding their dead level. Limited to matter by their own law, what have they of the advantages of Mind and immortality?"¹

The result of conjuring up faith in an unknown deity or summoning a precarious goodness from the human mind is not genuine liberation. Blind faith is mesmeric in method, quite different from reaching into the omnipresence of the divine consciousness and drawing confidence, joy, and wisdom from the infinite resources of the Father-Mother Mind. Man reflects God, and we derive our faith in God from God.

There is no natural evil. Evil is itself a hypnotic illusion. Ignorance of the natural goodness of Mind and man is the fountainhead of fear, and fear is the major cause of wrongdoing, illness, and death. Belief is the only substance evil has. And because evil is a sensory illusion, a clear understanding of what is true renders evil beliefs powerless to harm us.

An epistle of John tells us, "There is no fear in love; but perfect love casteth out fear."² To understand the perfection and allness of Love as the substance of Life does indeed cancel fear and arouse faith in good. Mrs. Eddy writes: "We should understand that the cause of disease obtains in the mortal human mind, and its cure comes from the immortal divine Mind. We should prevent the images of disease from taking form in thought, and we should efface the outlines of disease already formulated in the minds of mortals."³

To entertain images of disease in thought for any reason may seem to induce disease in the body, since whatever the human mind visualizes in this way is liable to appear on the body. To attempt to displace painful images by phasing in pictures of

healthy organic matter is an attempt to heal by imagination, not by Truth. This would violate the second commandment of the Decalogue, "Thou shalt not make unto thee any graven image."⁴ Such a mental exercise has nothing in Christ, and it is mesmeric in effect.

Jesus said, "Ye shall know the truth, and the truth shall make you free."⁵ Christ heals, not by shuffling images in pictorial thought, but through the influx and action of the spiritual ideas and qualities of God. Mrs. Eddy insists, "Our system of Mind-healing rests on the apprehension of the nature and essence of all being,—on the divine Mind and Love's essential qualities."⁶ Disease images share the character of evil. The forms they assume are incidental to the thoughts they represent. We efface the images of disease through adherence to the qualities of Truth and Love.

Man's Mind includes no fear, selfishness, hatred, envy, grief. Man's essence is innocence. Morality fosters our understanding of the very marrow of true manhood and womanhood, because morality is the action of justice and unselfishness. There is no psychosomatic or sinful cause—or any other kind of cause—for disease in the real selfhood of man and woman.

Man is naturally loving because he is complete. He is the immediate spiritual reflection of all that Love is. This is the basis for knowing and proving that there is no need to take revenge on self and society through sin in order to compensate for inner inadequacy. We are not inadequate. Individual men and women reflect God's wholeness; the qualities of loveliness, intelligence, perfection, and permanence belong to each one of us. We have access, through Christ, Truth, within consciousness, to all the qualities that Love includes. It is only when we do not understand this fact that we ever accept the mortal beliefs that would cause sin, suffering, and death.

The moral tone of our thinking supports healing through Christ. We must willingly express the pure love, wisdom, and grace that are inherent in God, the real Ego. We must understand and then prove the presence of Love by living love. A feeling of genuine spiritual affection for Life, self, neighbor, brings a health-giving influence to our bodies.

Yielding to the unseen but tangible influence of pure Love, we awake to our relationship to the infinite resources of good, of creativity, beauty, intelligence, and love, which abound in true Mind, the one real consciousness. Christ and Christian Science relate human thinking and feeling to this true Mind by lifting us out of a personal, corporeal sense of ego into an awareness of the presence of Love, infinite good. Mrs. Eddy sums it up, "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science."⁷

¹ *Science and Health with Key to the Scriptures*, p. 369; ² I John 4:18; ³ *Science and Health*, pp. 174-175; ⁴ Ex. 20:4; ⁵ John 8:32; ⁶ *Science and Health*, p. 460; ⁷ *The First Church of Christ, Scientist, and Miscellany*, p. 160.

The path to freedom

There is a way unknown to mortal sense,
the spiritual way, the path of humble prayer.
It leads our thought to God, to Mind and Love—
to glimpses of our perfect life in Him,
who is the healer of both pain and sin.

This is the highroad that Christ Jesus walked,
the straight and narrow way that leads to Life.
He bids us follow him, and if we do,
we too will find this holy path of prayer
our way to freedom as God's perfect heir.

ALAN A. AYLWIN

The purity of Christian healing

ARTHUR P. WUTH

When making purchases, we try to make the best choice. We select fruits and vegetables of good quality. We examine a garment carefully. We weigh the advantages and disadvantages in buying a particular chair, car, house. We want the best we can afford.

Isn't the same true of health care? When an illness confronts us, we want an effective cure—one that not only alleviates the symptoms but removes the cause. What therapy should we choose?

Christ Jesus introduced a scientific system of healing based on the prayer of spiritual perception and complete reliance upon divine Spirit. He taught others how to use it, and the healing of sin and discord soon became the hallmark of early Christianity. Those who chose this method were benefited in every way—physically, mentally, morally, spiritually.

Christian healing is available today. Any Christian Scientist who has been healed through complete reliance on spiritual means will gratefully attest to this. And he will tell you why he is grateful. Often it is not only because of his release from pain and suffering but because of the spiritual understanding he gained. He learned more of God's nature, of His goodness and allness. He caught new insights into the individuality of man as God's likeness. He achieved a stronger conviction of the unreality of matter, sin, and disease.

Spiritual healing, as practiced in Christian Science, has a number of distinctive characteristics. It is pure in that it relies completely upon God, divine Mind, and the power of His Word. It abstains altogether from dependence on material means. This frees it from the negative aspects of such means—

from experimentation, exploratory efforts, guesswork, for example. The scientific truth of being—that man is spiritual and not material—is affirmed and perceived. The fact that God, good, is All, that He is the divine Principle of all that really exists, is realized to the exclusion of belief in all else, including disease and suffering.

Physical diagnosis has no place in scientific Christian healing, but what Mrs. Eddy calls mental anatomy has a very important one. Mrs. Eddy writes in her work *Science and Health*, "Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin." Later she continues: "The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate. . . . The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease."¹

The purity of Christian Science healing is seen in its freedom from dangerous side effects. On the other hand, drugs that appear to benefit the body in one way often endanger it in others. What's more, drug dependency can tend to become habitual.

The same drawbacks apply to thought control, the use of one human mind to influence another for whatever purpose. Pure metaphysical healing, the Christian way, does not employ mental domination, the submission of one's consciousness to another's control. Healing on a spiritual basis recognizes only the power of the divine Mind, whose beneficent and harmonious government of man, perceived, results in health and holiness in the human being.

Spiritual healing is unique in that it is always available. No matter where one is or what the circumstances, divine Love is always at hand to support and heal. Through prayer one can receive God's direct and immediate help. No intermediary is necessary, for the relationship between God and His likeness, man—the true identity of each one of us—is a constant, indestructible one. As this spiritual fact is realized and applied, healing takes place.

If one knows little or nothing about Christian Science or does not readily heal himself through prayer, he may call upon a

Christian Science practitioner to pray for him. With such help or on his own, one can demonstrate the truth of this statement in *Science and Health*: "The God-principle is omnipresent and omnipotent. God is everywhere, and nothing apart from Him is present or has power."²

Jesus proved that Christian healing is matchless. It succeeds where other systems fail. Discounting any personal ability to restore health, the Master credited God with the healing power: "The Son can do nothing of himself, but what he seeth the Father do."³ These words confirm Jesus' total dependence upon God, his understanding that "with God all things are possible."⁴ The fact that God does the healing makes this the ultimate of all therapeutic systems. And each healing provides fresh proof of God's allness, for it demonstrates the nothingness of matter and of the condition healed, whether impairment, illness, greed, or other discord.

In this way Christian Science healing contributes to individual salvation, lifting the patient to a clearer sense of his wholly spiritual nature and eternal coexistence with God, as well as his exemption from sin and disease. Mrs. Eddy makes clear the pre-eminent role of spiritual healing when she writes: "God is Spirit. Then modes of healing, other than the spiritual and divine, break the First Commandment of the Decalogue, 'Thou shalt have no other gods before me.' There are no other heaven-appointed means than the spiritual with which to heal sin and disease. Our Master conformed to this law, and instructed his followers, saying, 'He that believeth on me, the works that I do shall he do also.' This is enough."⁵

Christian Science healing is distinctive in another respect. Through the teachings of this Science and the spiritual growth accompanying each healing, people will advance to the point where they will be able to demonstrate consistent freedom from ignoble traits and physical ailments. The Science of Christianity is not only curative but preventive as well. Its theology, teaching the allness of divine Spirit and the nothingness of matter with its sin, disease, and death, enables the learner to prevent discordant conditions from arising. One finds that the more clearly he understands the omnipotence and omnipresence of

God, the freer he is from spiritual ignorance, fear, and sin—the basic causes of human suffering.

Spiritual enlightenment displaces ignorance; the understanding of divine Love's presence and omnipotence destroys fear; and the apprehension of man's likeness to God, and the discernment of God's will and a willingness to obey it, free from sin. Consistent harmony is then found to be demonstrable.

What is special about Christian healing? Many things. But the vital difference is that it lifts the individual to a clearer sense of his true being. It never leaves him spiritually where it found him.

¹ *Science and Health*, pp. 462 463; ² *ibid.*, p. 473; ³ John 5:19; ⁴ Mark 10:27; ⁵ *The First Church of Christ, Scientist, and Miscellany*, p. 221.

The Christian healer's oil

JAMES ROBERT CORBETT

Countless people today are receiving the benefits of spiritual healing in improved health and well-being. And they are discovering the power to heal others through total reliance on God. One who chooses this method of healing, the same method applied by the early Christians, finds that the spiritual substance implied by the biblical term "oil" is indispensable to his success. In the Bible we read: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."¹ Mrs. Eddy, whose discovery of Christian Science impels once again the practice of Christian healing, gives the spiritual significance of "oil" as "consecration; charity; gentleness; prayer; heavenly inspiration."² Anointing with this oil needs no external phenomenon

or ritual. Such anointing requires selfless prayer, bringing patient and healer together in Christ.

True Christian healing is a sacred event. Its sanctity derives from the spiritual consecration that goes into it. As we acknowledge God, infinite Love, as the only source of healing power and bring His spiritual goodness to bear on the case, we are lifted above the categories of transcendentalism, spiritualism, mysticism, psychotherapy, religious emotionalism, and away from mere concentration on the condition to be healed. Spiritual activity reveals man's true identity as the son of God, the idea of Spirit, in whose infinitely good creation there is no room for error or evil. The central sin-producing, disease-producing belief in evil as a concrete reality is challenged and effaced through such prayer.

Because it has a purifying effect, the Christian healer's treatment is intimately linked with salvation. The verbs "to heal" and "to save" both derive from ancient roots that mean "whole." The spiritual integrity or soundness of an individual constitutes his mental, moral, and physical wholeness. Primitive Christian healing shows that integrity dwells eternally in God, Mind, and a right understanding of integrity as the reflection of divine good heals both sickness and sin. An unbounded spiritual love—that charity referred to in the New Testament—is the only means pure enough to encompass this perfect expression of the whole man and bring it clearly into human view. The fact that there is often a direct correlation between sin and disease, between the mental cause and the physical effect, and that both are correctable by spiritual means alone, is underscored by our Saviour, who, through divine Love, quickly healed a man of palsy by declaring his sins forgiven³—that is, by recognizing man's sinlessness as the child of God.

Anointing the patient with this spiritual oil is an act of gentleness and blessing. The healer, or practitioner, must learn through prayerful communion with God to cast pride and self-will out of himself and to become a clearer transparency for divine Truth and Love. Then the patient is helped to perceive the light and warmth of God's care for His children.

There are times when a firm approach is necessary. But when

one has been viewing himself as a sick or sinful mortal, he yearns to be nourished with an exalting sense of divine grace that lifts his hope above proscriptive material beliefs about himself to faith in his true spiritual selfhood. The genuine healer helps him gain this altitude. "The poor suffering heart," observes Mrs. Eddy, "needs its rightful nutriment, such as peace, patience in tribulation, and a priceless sense of the dear Father's loving-kindness."⁴

The prayer that constitutes treatment of this quality is not blind pleading. It touches the patient with the finger of omnipotence rather than with human hands. It demonstrates the wisdom of spiritual discernment, feeding faith with divine understanding. Where mental argument is needed, affirmation of specific spiritual truths governing the case, as well as denial of opposite false beliefs, is fundamental to the treatment.

Thought must be wrested from the debilitating belief that health and life are in matter, and instead be radically based on Spirit's allness, wherein all real power, action, law, and presence dwell—eternally, harmoniously. Man as the manifestation of this allness expresses perfect health and harmony throughout his being. Sin and sickness, having no part in God's creation, are conquered through this understanding.

Results may be instantaneous. But sometimes we need to persist in our efforts to break the mesmeric hold on the patient's thought or on our own thought. I recall when I prayed for myself all day to overcome a particularly bad case of influenza. By evening I was still flat on my back.

What perplexed me was why I had not been healed after praying so earnestly. Unable to get up and around, I humbly turned to the Father once more for an answer to my predicament. Suddenly I realized that declaring the truths of God and man meant little unless I accepted them as true right then and moved in accord with them. Slowly but confidently, in the strength of that realization, I rose. As I reached my feet, I found myself well.

Job says, "There is a spirit in man: and the inspiration of the Almighty giveth them understanding."⁵ This spiritual understanding gives living power to treatment. Understanding accu-

rately perceives the spiritual fact of health right where the material senses behold discord, and this clear perception—as with the biblical prophets—gives divine authority to our healing work. To the degree that this work is both systematically approached and inspired, it will be consistently effective. This is the Science of Christian healing that Jesus and the disciples demonstrated so abundantly. This Science is available to the Christian healer today in proportion as he lives and honors Christ in his own daily life.

¹ James 5:14; ² *Science and Health*, p. 592; ³ See Matt. 9; ⁴ *Science and Health*, pp. 365-366; ⁵ Job 32:8.

The scope of Christian Science healing

LELA MAY AULTMAN

When Jesus commanded his followers to heal the sick, he did not confine their work to certain types of disease. By example he proved that the law of God operates effectively to meet all needs.

Whether a cripple, impotent for thirty-eight years, or a woman, bowed over for eighteen years, that person received healing without Jesus' asking for a medical name or material history of the illness. The Master discerningly applied the law of God, which healed the case. Such healings came as readily as when he cured leprosy, blindness, or sin. He even accomplished surgical healing for himself during his three days in the sepulcher.

The naturalness of good—the spiritual perfection of God's creation—was so clear to Christ Jesus that it gave him conscious spiritual authority over lies about man. When a centurion asked him to help his servant who was tormented with palsy, Jesus re-

plied spontaneously, "I will come and heal him."¹ He had no doubt. And of course the servant was healed. Jesus was so sure the healing power belonged to God that many who saw his healings understood this also, and "glorified God, which had given such power unto men."²

The scope of this Christly healing showed clearly that God's power is spiritual—entirely independent of material remedies. Jesus taught his disciples to understand this divine law and utilize it. Scriptural accounts of their healing ministry include an occasion when Peter and John cured instantly a man who had never walked. The Gospels never indicate that Jesus or his disciples advocated a material approach to surgery.

In the first chapter of the Christian Science textbook, *Science and Health*, Mrs. Eddy discusses prayer. One of the things we learn from the opening paragraph is that to heal we too must understand God and have total faith in His unchallenged power to care for His children. God is divine Mind, the only creator. His creation is expressive of His own nature, and He is infinite good. God is divine Love, whose will it is that His creation be eternally blessed. The Bible assures us, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."³ And because God is omnipotent, there is no counterforce to oppose the fulfilling of His "good pleasure."

Christian Science healing reinstates the Christly method of the Master. It is the application of irresistible divine law, which he utilized. Science destroys disease, however medical theories would define the case—chronic or acute, organic or functional, psychological or in need of surgery.

A healing accomplished by divine Science restores a patient to his normal physical wholeness, but it does something more important. It speeds his progress toward ascension above mortal beliefs. Every true healing is a spiritual awakening—a greater awareness of man's unity with God, of His infinite love for His creation and His power to preserve it. Each healing should stir a desire for the cultivation of Christian character.

When we have the clear spiritual conviction that the divine Mind could neither produce nor permit a defect or an accident, we have a firm basis for healing even surgical cases. The creator

maintains man's wholeness and perfection by remaining perfect Himself. All that is needed for the continuity of man's complete being is God's own unchanging perfection.

In answering the question "*Has man fallen from a state of perfection?*" Mrs. Eddy writes: "If God is upright and eternal, man as His likeness is erect in goodness and perpetual in Life, Truth, and Love. If the great cause is perfect, its effect is perfect also; and cause and effect in Science are immutable and immortal."⁴ Understanding this, we see that one abnormal physical condition need not be more formidable than another.

Who is the patient Christian Science makes well? Not a material body but the human consciousness that is being imposed on by belief in suffering or disorder. This is the reason a physical diagnosis is not a factor in accomplishing the healing. Examining matter rather than mentality, such diagnosis ignores what needs correction and in fact points us in the wrong direction.

Medical practice considers man to be injured or diseased and then uses material methods to repair its view of man. Christian Science practice sees man intact in Godlike wholeness, needing no patching or rebuilding. This Science brings to the patient's consciousness the light of Christ, Truth, which erases fear and false belief in injury or illness, leaving the individual free to be himself—the man God created and sustains. In Romans we read, "Be ye transformed by the renewing of your mind."⁵

Science and Health states, "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation."⁶ "In human consciousness" is the only place physical difficulties ever exist—as a phase of false belief.

Elsewhere, Mrs. Eddy writes: "Christian Science is always the most skilful surgeon, but surgery is the branch of its healing which will be last acknowledged. However, it is but just to say that the author has already in her possession well-authenticated records of the cure, by herself and her students through mental surgery alone, of broken bones, dislocated joints, and spinal vertebræ."⁷

Science and Health includes a chapter called "Fruitage," which consists of firsthand accounts of healings accomplished solely through the study of this textbook. They include conditions that, from a medical standpoint, would have required surgery—for example, fibroid tumor, cataract, and rupture.

Current healings involving mental surgery, published in the Christian Science periodicals, and reported at the Wednesday evening meetings in Christian Science churches, give compelling evidence of the ability of Christian Science to heal such cases.

Divine Mind forms its idea, man, after its own likeness. This is the only form man will ever have—changeless and indestructible in its spiritual beauty and substance. Man is the very glory of God, expressed. The uninterrupted continuity of God's perfection guarantees man's wholeness.

¹ Matt. 8:7; ² 9:8; ³ Luke 12:32; ⁴ *Miscellaneous Writings*, p. 79; ⁵ Rom. 12:2; ⁶ *Science and Health*, p. xi; ⁷ *ibid.*, p. 402.

Proper alignment

Relax.

When was it ever *really* up to you?

Trust.

It's God who sees you through.
So consciously align yourself
in this and every hour
with the always-present source
of purest power.

And when your will
to His is bent,
you'll know your God—
omnipotent.

JEAN M. LANGERMAN

Healing through enlightened faith

JOHN J. SELOVER

"By faith," the book of Hebrews reports, "Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Although he did not fully know his destination, "he looked for a city which hath foundations, whose builder and maker is God."¹ Abraham's faith in God involved a forward-looking readiness to be better acquainted with Him—to understand Him more fully.

Faith in God is a strong moral quality derived from Him, and it can always be increased. Any degree of enlightened faith in the supreme and governing power is salutary. Faith blossoms into spiritual understanding as one prays for more spiritual light—as Abraham did.

In its lower sense faith may rest in a person, in a material remedy, or in some other thing or physical circumstance. A material reliance does not lead one to spiritual healing or impel spiritual growth. Neither is it related to the Christian practice of Christ Jesus and his followers, who looked solely to God for healing. Faith in material things tends to deepen one's belief in matter, perhaps in the hope that matter will give him, at least temporarily, happiness and security.

In its more spiritual sense, faith is trust in a Supreme Being. Mankind in general, and each individual in particular, has an urgent need for spirituality. Faith in God's existence and power opens the way, as thought is spiritually enlightened, to a more satisfying life. The apostles of Christ Jesus, on one occasion, implored him to increase their faith. And he did so, but more by his works than by his words. "Faith," the Epistle of James reminds us, "without works is dead."²

Jesus said on several occasions that it was the faith of an ailing one that healed him. Perhaps this was only a childlike acceptance that God's supreme healing power was present, but it is clear that more than a blind faith was involved. Certainly Jesus' spiritual understanding of real being had its healing effect in these cases. Jesus had absolute faith in God. He had a spiritual knowledge of the ever-present Father of man and of man's perfect likeness to his infinite Parent. It seems obvious from the gospel accounts that the spiritual atmosphere of Jesus' ministry healed those who were receptive, sometimes without any audible voicing of a word of truth by the Master.

Faith in God is an essential quality in Christian healing. This faith, to be effective, should be more than mere belief or blind trust in Him. Christian Science honors faith—recognizes its place in Christian practice. But it teaches that there must be progressively developed a spiritual comprehension of God's flawless nature and of man's relationship to Him as His perfect representation.

Mrs. Eddy explains, "Christian Science is not a remedy of faith alone, but combines faith with understanding, through which we may touch the hem of His garment; and know that omnipotence has all power."³ Today Christian Science is showing by its works what can be done through the enlightenment of one's faith in God together with the development of a spiritual understanding of Him as infinite Life, Truth, and Love.

As one recognizes God as the source of all good, he understands health to be a spiritual condition, given of God—an all-pervading fact included in man's expression of God and demonstrably operative in our lives today. Since God is the cause of all that truly exists, all reality is necessarily good. Each individual, being truly God's expression, has the right and authority even now to begin accepting and enjoying God's perfect nature—accepting not only health as ever present and spiritual but also such other qualities as intelligence, love, harmony, purity, joy, and strength. God's fullness is truly represented in man—utterly excluding all that is mortal and material.

Pure faith, even when minuscule, has its place in every case of Christian healing. This faith causes one to accept as fact that

God is at hand to heal. It may well lead one, even before he knows of Christian Science, to the rejection or abandonment of conventional treatment and to reliance on God for help. In this way one's thought is readied for spiritual healing. And the healing may come through his own enlightened faith, in a moment of quiet communion with God, whom he desires to know better. As he draws closer to God in prayer and gains even a slight understanding of God's love and care for him, he may naturally experience what is known as Christian healing.

When one earnestly reaches out to God for help, he may be guided to call on another who has a deeper and more enlightened understanding of God and man to work with him. The Bible encourages the sick to turn to the elders of the church and to let them pray over him.⁴ In Christian Science healing, practitioners give this aid. And it is not unusual for Scientists to call each other for assistance in strengthening their faith and in helping them on their way to a Christian healing through prayer.

Both moral and spiritual qualities are needed in the Christian healing work. Mrs. Eddy points out in *Science and Health*, "The moral and spiritual facts of health, whispered into thought, produce very direct and marked effects on the body."⁵ We are healed, blessed, and saved as these facts are pondered and utilized. One who has a correct but perhaps merely literal understanding of God and His universe of Spirit would be deficient as a healer without that lovely moral quality of faith. Healings follow when both faith and spiritual understanding operate together. Mrs. Eddy says, "Having faith in the divine Principle of health and spiritually understanding God, sustains man under all circumstances; whereas the lower appeal to the general faith in material means (commonly called nature) must yield to the all-might of infinite Spirit."⁶

Godly faith is actually present, though perhaps dormant, in each one's consciousness. It is truly at hand to inspire one with a conviction of his inseparable relationship to God as his only source of life and being—his perfect source of health, harmony, security, and direction.

As a young man, when I had a great need for direction, I spontaneously turned to God. I felt impelled to enroll in a uni-

versity for higher education, and did. However, I had little money. I joined the Christian Science college organization, which met near the campus. I had a feeling, based on faith, of God's hand in my life—of His control of my affairs. For several weeks my efforts to obtain part-time work were futile. But my faith in God was unshaken. One day when my funds were about exhausted, a casual acquaintance who knew nothing of my need called to me from across the street, "Do you know anyone who needs a job?" The result of this was very satisfactory work on the college campus, which enabled me to stay in school for several years.

In this situation I had more than innocent faith, although that was important. I understood that God was present with me wherever I went and that His guidance was operative everywhere and touched my life. I knew the truth and yielded to it, and the truth—God's governing presence—held to in trustful faith, guided and sustained me during my entire college career.

Faith, to be effective in one's life, requires assent to God's perfect, ever-present nature and significance. As faith is uplifted and illumined, it is found to be blended with its highest, absolute state, spiritual understanding. They act together to enrich life. Through the exercise of absolute faith the sick are healed, sin is destroyed, harmony is gained, and progress heavenward is made.

With faith such as Abraham had, we press for a deeper and more practical spiritual sense of God and of man's eternal unity with Him. Our faith can become progressively enlightened until we are clearly conscious of the presence of that holy and heavenly "city which hath foundations, whose builder and maker is God."

¹ Heb. 11:8, 10; ² James 2:20; ³ *Miscellaneous Writings*, p. 97; ⁴ See James 5:14; ⁵ *Science and Health*, p. 370; ⁶ *ibid.*, p. 319.

Creativity is Soul in action

ROBERT A. WILKIN

Shortly after becoming interested in Christian Science, I found my first position as a special-material writer in broadcasting.

Arriving at network headquarters at 5 a.m., I would scan the news wires and then write topical jokes based on items in the news. Well-meaning friends would say, "How clever and creative you are to write so humorously—particularly at that time of day." I suppose I did consider myself a gifted creator of the one-liner, the stylized double-entendre, the misplaced sound effect.

I was knee-deep in the sort of thinking Mrs. Eddy describes when she says: "Mortals are egotists. They believe themselves to be independent workers, personal authors, and even privileged originators of something which Deity would not or could not create."¹

Then the day came when this privileged originator stared at his typewriter in panic. The consciousness of the independent worker had gone blank. Hurrying to the file where I kept scraps of discarded ideas, I passed the morning newscaster seated quietly in his office. I assumed he was getting a quick overview of the news copy he would soon be reading over the air. A closer look, however, found him to be studying the weekly Bible Lesson from the *Christian Science Quarterly*.

He seemed not at all disturbed when I burst into his office, told him that I, too, was a Christian Scientist—although a very new one—and that I had run out of ideas for the day's show. Gently but decisively he turned me away from viewing myself as a struggling mortal. He said that I was a spiritual reflection of God, supplied with limitless *spiritual* ideas, and that as I accepted

this, I'd have all the inspiration I needed. A huge weight lifted. Returning to the typewriter, I found jokes pouring from the keyboard in a torrent.

This has been a beacon through the years. Substituting the strength of humility for the weakness of human ego is a vital exercise in the spiritualizing of one's thought. We build our creative efforts on solid ground when we turn our consciousness to the one creator, God. If Christ Jesus could say, "The Son can do nothing of himself, but what he seeth the Father do,"² we must certainly view humility not as demeaning but as uplifting and strengthening—in fact, indispensable to spiritual progress.

Christian Science alerts us to examine our motives. Is our motive self-aggrandizement? Or to pad our bank account dramatically? We may succeed in satisfying these blandishments of mortal thinking. But if our study of Science has instilled a higher sense of creativity, we will feel successful only if our efforts are reflected in blessings to others.

When we spiritualize our concept of creativity, we open our lives to the multitude of fruitful ideas and qualities emanating from Soul—spiritual impulsions, cracking the repetitious mold of mortal thought. Creativity is Soul expressed. Mrs. Eddy explains, "Soul is synonymous with Spirit, God, the creative, governing, infinite Principle outside of finite form, which forms only reflect."³

How clearly the Psalmist related creativity to Soul, to God, when he sang: "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."⁴

When through the study of Science we learn to equate creativity with the nature and activity of Soul, we not only clear the obstacles of self from the path of productive effort but we help lay to rest myths about creativity found in human thought. Mortal mind, the supposed opposite of divine Mind, would limit creativity by suggesting that it is hereditary—that a person cannot learn to be inventive—or that a teacher or parent or someone else can stifle a person's originality and individuality. Examined through the logic of Christian Science, the falsity of

these claims becomes apparent. Their only basis is the theory that mortals are originators, creators.

In truth we inherit creativity, but not materially. It is part of our spiritual heritage as an expression of Soul. And because true creativity originates in Soul, it includes no element of impurity. Our human endeavors to create are worthwhile only as they echo the nature of Soul.

We become increasingly original and inspired, not only as we learn to turn to God for guidance but as we realize that everything is possible to God—and to man as God's expression. We all can be far more creative than we have ever been if we really see ourselves as God's reflection unencumbered by the belief in a human ego.

The might and omnipresence of divine Mind preclude the existence of many minds, a few minds, or even two minds. We need to reject the belief that we have a private material mind that can be negatively influenced by another. God is the only Mind.

Job declared, "He performeth the thing that is appointed for me."⁵ God creates—man reflects. No human mind can set aside this unimpeachable relationship between God and His children. Between God and *you*.

Creativity is not limited to the arts. Anything and everything we attempt can be approached inventively. Creativity is doing something well through divine guidance. The essential element is to turn wholeheartedly to Soul for inspiration. Then, studying for an exam, cleaning a teen-ager's apartment, running a milling machine, fixing a cantankerous carburetor, finding a lost article, or being a good friend can be as creative and fulfilling as painting a landscape or writing a concerto. The most commonplace activity becomes distinctive when we approach it with an understanding of our creative source.

¹ *Science and Health*, p. 263; ² John 5:19; ³ *Science and Health*, p. 71; ⁴ Ps. 90:16, 17;

⁵ Job 23:14.

Dealing with political upheavals

Responding to internal and external forces that sometimes surface quite abruptly, governments and their relationships with each other are constantly readjusting. In recent months the political seismograph has registered several significantly sharp changes. Some internal tremors have overthrown governments. Others have brought governments into sharp clashes.

But political upheavals are not signals to run for cover. The world has urgent need of its calm, clear-thinking inhabitants—those who are wise enough to see events in a spiritual perspective. True stability in government—in all world affairs—is derived from God, divine Principle. As the Psalmist sang, “The kingdom is the Lord’s: and he is the governor among the nations,”¹ and the degree of our understanding of this fact is mirrored in world affairs.

Now is a time that calls for deeper understanding of God and His universal government. The temptation to be shaken by political events or to have our attention mesmerically fixed on them should be resisted. Any value in what is happening lies in our being forced to come to grips with the scientific fact that God is the Principle of the universe and is perpetually governing it harmoniously.

While we may have strong personal or political or other views about some of the shifts in relationships (China—United States—Taiwan; Vietnam—Cambodia—China; Iran and other Middle East countries), these views are not as likely to help lessen disruptions as is our understanding of divine Principle. In fact, the sharpening of our appreciation of God’s nature as Principle brings to light the core of true stability.

Principle is unchanging. That is, it does not sway from peace to chaos, from security to uncertainty. Principle is the unfluctuating presence of divine goodness. The Bible speaks of God as having "no variableness, neither shadow of turning."² When we begin to see man's relationship to Principle, an inner stability takes hold right within our own lives, and we are able to maintain a clear perspective—even when confronted with dramatic world changes.

We will not be afraid of the shifting patterns that bring people and governments into new alignments with each other when we are basing our outlook on an understanding of Principle. And the more our consciousness is rooted in changeless good, the stronger effect this will have in drawing national and world events into conformity with Principle—even if the transitional period seems turbulent at times.

The human tendency is to plant ourselves rigidly on traditional concepts of how various countries relate to each other and thereby maintain a balance of power. Then we grow uncertain and concerned when the governmental quakes erupt. But the time must come when our dependence for stability on humanly negotiated relationships will give place to acknowledgment of the supremacy of God's power, and the understanding that the higher law of divine Principle maintains perpetual peace and harmony among the nations.

At this period in human history when political concepts are constantly changing and governments are maneuvering, we should not be alarmed. Mrs. Eddy writes, "The only fact concerning any material concept is, that it is neither scientific nor eternal, but subject to change and dissolution."³ Shifting and unsettling events should cause us only to set our sights more thoughtfully and incisively on divine Principle, and the fixed and unchanging truth of being under God's law. In so doing, we can be assured that our growing recognition and spiritual conviction that Principle is in reality—now and eternally—the one universal governing power will contribute positive direction to the changing scene in the Far East, Middle East, and all other volatile areas of the world.

¹ Ps. 22:28; ² James 1:17; ³ *Science and Health*, p. 297.

Editorials



GEOFFREY J. BARRATT

Editor

NAOMI PRICE

Associate Editor

NATHAN A. TALBOT

Associate Editor

Sympathy that heals

That God is omnipresent good and man unfailingly perfect and diseaseless is the launching point of Christian Science healing. Man, who expresses God's power, is never a sufferer but is always evidencing the unchanging love and government of God. Human beings, however, fall ill and suffer other kinds of trouble.

What attitude should we have to someone who is not well or who is deeply upset about some other circumstance in his life? We may feel that if we are trying to recognize what man really is—according to the criteria in the first paragraph—then a natural consequence will be to talk and act as though everything is really well with that individual.

We may have the best intentions in doing so. And if our vision of true being is deep, clear, consistent, our spiritual understanding will have a potent healing effect. Mary Baker Eddy stressed, in the words of one of her students, that to heal quickly "we should go to a patient with the feeling that he is well and we want to show him that he is well."¹

But in our contacts with people in trouble we should never merely disregard the rough time they may be having, according to the mortal sense of things. Nor should we *seem* to be ignoring it. Christian Science defines as error that which is not in accord with divine perfection. We should never give reality and location to error. Instead we should realize its illusive nature and, as consistently as we can, build our reasoning and living on this fact. We never need excuse the misconceptions and the badness of mortal thought or feel in sympathy with them. Very much the reverse. "Sympathy with error should disappear,"²

Mrs. Eddy tells us in *Science and Health with Key to the Scriptures*. The sympathy that heals isn't based on thinking that admits the presence of evil but at the same time tries to delight in the omnipresence of good.

While not sympathizing with error, we should have all patience and kindliness, compassion and tenderness, toward the man, woman, or child in trouble. These qualities confirm the presence of divine Love, and they accompany Christian healing. God is Love, and God is eternally careful for His myriad ideas.

To the degree we know this we have a spiritually scientific basis for sympathy that encourages and spiritualizes those who are suffering. Our Leader, Mrs. Eddy, was forcefully in favor of this kind of sympathy, writing: "The physician who lacks sympathy for his fellow-being is deficient in human affection, and we have the apostolic warrant for asking: 'He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' Not having this spiritual affection, the physician lacks faith in the divine Mind and has not that recognition of infinite Love which alone confers the healing power."³

Christ Jesus exemplified the sympathy that heals. The Bible tells us that when he was nearing the town of Nain the body of a young man was being carried out, who was "the only son of his mother, and she was a widow."⁴ Jesus, with a surge of compassion for the bereaved mother, did something about the situation. He restored the son to life. He was not in sympathy with the error of death and grief. But he had unbounded sympathy for the individuals involved in this situation.

He didn't look the other way.

Or feel embarrassed and awkward and simply pretend the situation wasn't there.

He didn't fumble for the right words or try to support the mother with sentimental phrases.

Such responses on his part would have been inconceivable. His acute spiritual sense cut through the material appearances, and he recognized the presence of eternal Life and the permanence of Life's idea, man. This raised the dead.

We can entertain the right kind of sympathy for ourselves. If we are ill, then we won't be helped by the false sympathy of feel-

ing sorry for ourselves and pitying our circumstances. That sort of self-sympathy is sympathy with error and should disappear. It won't have a healing effect to simply blame ourselves for our woes in endless and harsh self-criticism. It won't help to stay on the plane of sadly blaming our wrong thinking for the mess we seem to be in.

But it will help to love. It always does. It will help to love God, man's only creator, and to love the real man, who expresses his creator faultlessly. That real man is who we really are. That real man is not capable of wrong thinking, of the discord that is the outcome of wrong thinking. He is not capable of self-pity or of the false sympathy that perpetuates the belief that man is a physical, sinful, mortal fallen below the reach of the love of God.

As we cultivate a deeper, more acute sense of the divine realities of being, we don't become more bleak, and indifferent to people's pains and sorrows. The more we understand the real nature and identity of man, the more we speak to our fellow-men, and act, in ways that encourage and heal them. We find ourselves saying more and more of the things that reinforce the efforts of people to be well and good. We exercise the sympathy that heals.

GEOFFREY J. BARRATT

¹ *We Knew Mary Baker Eddy*, Second Series (Boston: The Christian Science Publishing Society, 1950), p. 23; ² *Science and Health*, p. 211; ³ *ibid.*, p. 366; ⁴ Luke 7:12.

God's parenting

Anyone who has seen the special relationship that can exist between a child and his parent—the pure love and trust—has seen hints of the relationship man has with God. Often Bible characters described God as Father. And on occasion they saw in Him the qualities of Mother. He truly is the divine Parent.

But there are limitations to viewing God as we would a human parent. The analogy is sometimes carried beyond its legitimate use: God is characterized as having human characteristics—as changeable and personal. When we understand exactly what God is and how He is a parent to each of us, we have the basis for solving life's difficulties.

Our love for God causes us to naturally think of Him as our Parent. When we think more carefully about it, however, is *He* really our Parent or are two humans our parents? Or do we have two sets of parents—human and divine? Christian Science reveals the permanent and accurate facts that describe man's relationship to God. God is Spirit. Infinite Spirit. The Bible teaches this. Divine Science acknowledges all the implications of such an enormous truth.

If God is Spirit—*infinite* Spirit—then man must be spiritual. The Bible's inspired Word teaches this point too. The Science of Christ enables us to prove man's pure, innate spirituality. We begin by understanding that God is our only real parent. That is, we have our source, our origin, in Spirit. We have our activity, our expression, our being, in Spirit. Man never leaves Spirit in order to be born into matter at the instigation of mortal personalities. Man is the perfect manifestation of one infinite Spirit—eternally.

God as Parent is far more than a human father or mother would be to a child—as beautiful as that relationship may be.

International

Year
of the
Child
1979



And, in fact, a better understanding of God as our Parent can bring healing and harmony when the relationship between human parents and children doesn't seem too beautiful.

God's parenting is constant, permanent. God is our Father, literally. At this moment. He is fathering us now. To say that God is fathering us is to say that He is giving us life, activity, continuity. God is our Mother, literally. She is mothering us. That is, Love is caring for us perpetually—sustaining, nourishing, blessing us.

God's parenting is not an original act that brought two mortals into a Garden of Eden. God's conception of each of His ideas is eternal. It is perpetually unfolding. He gives each of His ideas identity and individuality and maintains each one in His perfection. This is the nature of God's parenting. He never gives up His child. The child never separates himself from the Parent. He cannot. The Parent is ever-present Spirit. Man remains in God because God is his ongoing creative Principle. Mary Baker Eddy explains, "Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them; but the intelligence, existence, and continuity of all individuality remain in God, who is the divinely creative Principle thereof."¹

Obviously, people do not see themselves as having this kind of parenting. By and large we assume that man is mortal, born of mortal parents, and groping for some sort of relationship with God that traditional theology encourages us to have faith in.

Christian Science goes right to the heart of the issue. It denies mortality and insists that man is forever cradled in Spirit's care. Man—a spiritual idea! This is the essence of true being. We (and each member of our family) are the children of God's constant parenting. We were established in perfection before a mortal sense of life claimed to bring us into matter. We are held in perfection even now as we outgrow the erring, human concept of an intermission when mortals took over and God became our Parent only in theory.

When we are discerning enough to look beyond limited mortal appearances and actually recognize these facts of being, we open our lives to healing. God's constant parenting precludes

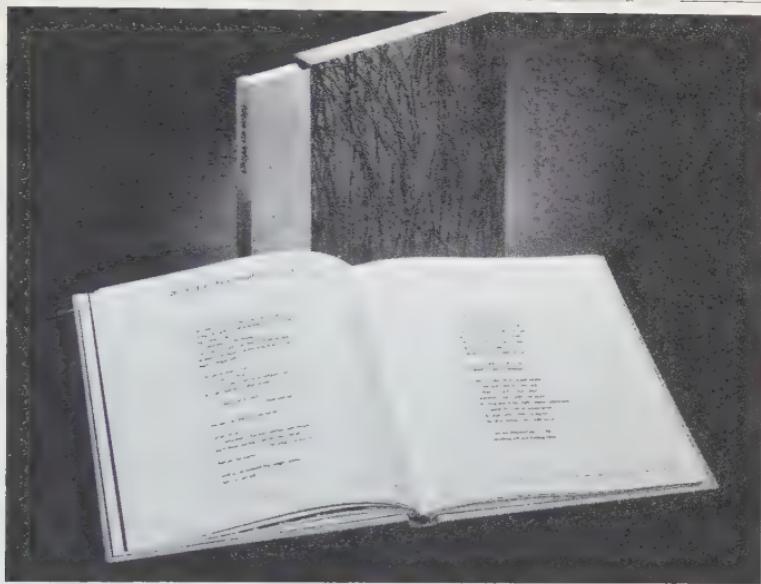
hereditary conditions that would flow from one mortal to the next. His perpetual parenting leaves no room for disobedience or fear or ignorance. We consistently express what gives us life and health, intelligence and joy.

Looking deep into the meaning of Moses' and Christ Jesus' commands, Mrs. Eddy writes, "The prominent laws which forward birth in the divine order of Science, are these: 'Thou shalt have no other gods before me,' 'Love thy neighbor as thyself.' " Discussing the latter, she encourages the reader with truths that give us an endless birth or unfoldment of spiritual insight: "... thou shalt recognize thyself as God's spiritual child only, and the true man and true woman, the all-harmonious 'male and female,' as of spiritual origin, God's reflection,—thus as children of one common Parent,—wherein and whereby Father, Mother, and child are the divine Principle and divine idea, even the divine 'Us'—one in good, and good in One."²

Every individual ought to be growing closer to God. Every father and mother, child and grandparent, should be acknowledging the one true Parent. Each should gratefully be accepting the fact that God's parenting provides an eternal relationship with His child. In truth there are no mortals to interfere. Right now Life and Love is fathering and mothering all of its ideas.

NATHAN A. TALBOT

¹ *Science and Health*, p. 513; ² *Miscellaneous Writings*, p. 18.



|| Ideas on Wings ||

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Loving is nice

Corinne Melissa Acasio

[Written at age 9]

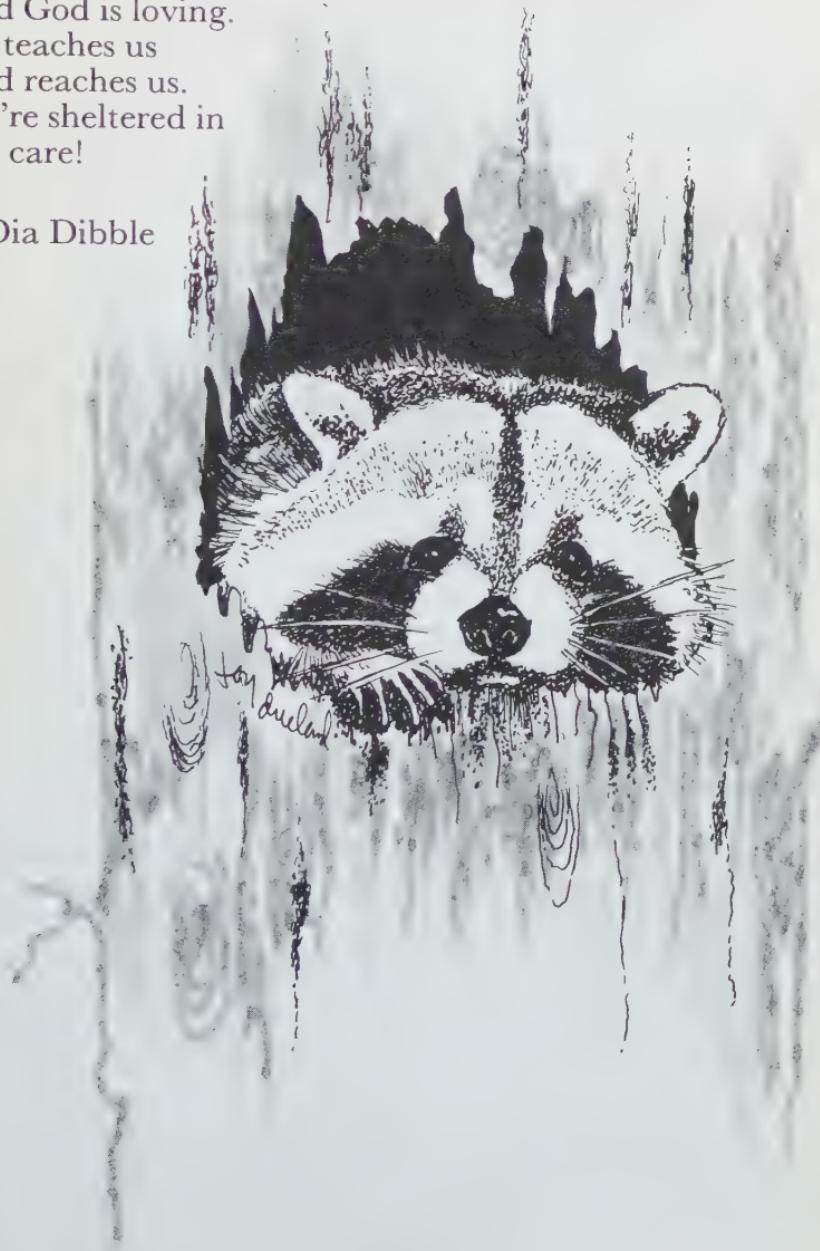
One day at school I was walking on the playground. I saw Timmy sitting under a tree. Nobody liked Timmy, and she looked very sad. So I went over to her and said, "Timmy, do you have anybody to play with?" Timmy said no. I thought for a minute. I learned in Christian Science Sunday School that "divine Love always has met and always will meet every human need."¹ Mrs. Eddy says that in *Science and Health*. I knew I was God's child—Love's expression—so I said to Timmy, "I will be your friend." Timmy looked up at me and said, "Do you really mean it?" I said, "Yes, I do really mean it." So Timmy and I went over to the monkey bars. At the monkey bars Timmy said, "Corinne, you are my best friend." From then on Timmy and I were very good friends.

¹ *Science and Health*, p. 494.

Every time prayer

God is good
And God is loving.
He teaches us
And reaches us.
We're sheltered in
His care!

Dia Dibble





Testimonies of Christian Science Healing

[Original in Dutch]

When I was seven years old, my mother sent me to the Christian Science Sunday School. She was a widow and I her only child, and she felt unable to cope with her many difficulties. When I returned home from my first Sunday feeling so happy, she decided to investigate this Science for herself. We have never regretted it.

Two years after that I became seriously ill. A close relative thought it irresponsible not to call a doctor. After discussing the matter with her, my mother agreed to have me examined for the sake of reassurance, with the understanding that no medicines would be administered. The diagnosis was not comforting: tuberculosis of the spine.

The doctor showed X-rays to the relative and explained that the only thing they could do was to send me to a sanitarium and put me in a cast. The doctor assured my mother that though he was religious himself, medical measures had to be taken.

In a deep desire to place the control in God's hands she said, "If medical care can do so little, let me then put my child completely in God's hand; she will be safe there." She asked a Christian Science practitioner to pray for us. The relative left us entirely free to take this stand for Christian Science healing.

My mother never spoke the name of the illness to me. In difficult moments she talked only of God and that I was His idea, His image. I am grateful for the protection this has been, as I

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

am now able to see that a nightmare, no matter what its name, has never been a reality. These lines in *Science and Health with Key to the Scriptures* by Mary Baker Eddy can guide us in our approach to spiritually scientific healing (pp. 476-477): "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

Gradually my health improved, until all symptoms were overcome. After one year I went to school again, and at last I was on horseback and participating in all activities. I was completely healed of the tubercular condition. Later, at a Girl Scout ceremony, I saw the doctor who had taken the X-rays. He came over and exclaimed, "This is a miracle!"

Today I am happily married with two healthy children, and I have had no recurrence of the trouble.

(Mrs.) HENDRIKA ADRIANA VAN DER HORST-MOULIJN
Tietjerk, Netherlands



Recently I was confined to bed with a badly swollen knee. The pain was so intense that for a few days I had difficulty pondering spiritual truths. I knew from many past proofs of God's love and care that He provides only good for His children. In seeking healing of this condition I had more lessons of love to learn.

At first all I could do was to lie still and know that God was with me, despite the suggestion of pain. However, I soon realized that more than thinking about God and repeating passages from *Science and Health* by Mrs. Eddy was needed to bring healing. I had to spiritually understand the various truths until my consciousness became God-filled, and my wholeness and perfection as His child were clearly manifested.

When I turned wholeheartedly to God and laid aside a false mortal self, this paved the way for my healing. I had been so engrossed with the pain in my knee that I had been trying to make ill matter into well matter, instead of denying that matter

can have reality. In saying what "I" was going to do—feeling responsible for the healing—I had lost sight of Christ Jesus' admonition (John 5:30), "I can of mine own self do nothing." Now I became willing to call a Christian Science practitioner to help me feel God's healing presence.

The practitioner helped me challenge the suggestion that I was a poor suffering mortal, imposed on by pain and disease. Together we saw the powerlessness of a lie to touch man's true nature as an idea of God. I was asked to study thoughtfully the Bible story of the prodigal son (see Luke 15). I was also encouraged to become more flexible—to have a less rigid attitude. To me the return of the prodigal to his father symbolized leaving behind erroneous thinking or material evidence for the scientific acknowledgment of spiritual fact.

As I prayed I was amazed at what was uncovered. In what I thought had been well-planted and tended ground—a spiritualized concept of existence—I had to uproot the tares of disobedience, self-will, self-righteousness, pride, stubbornness, criticism, rebellion, and resentment. Many times I was almost overwhelmed by the negative traits that were brought to light. This salutary "stirring up" brought in its train feelings of guilt and unworthiness that persisted until the practitioner pointed out that, like the prodigal son, I was forever welcome in my Father's house. I then saw that these false traits had never been part of my true nature. God knows man only as He has created Him, perfect and upright.

I cannot pinpoint when healing occurred, but I am sure it was after I had acknowledged God as my Father and myself as His son. Through patient, persistent prayer over many weeks, I responded to God's love with an improved spiritual outlook. And my knee was completely healed.

This keener spiritual awareness has stayed with me, and I will always be grateful, for not only was my knee joint healed but a lot of disjointed thinking as well. I am also thankful for countless other blessings and continued spiritual growth.

ROBERT MUIRHEAD SMITH
Torquay, Devonshire, England

After rising early one morning to prepare a large dinner for guests, I found my legs could barely support my weight. By leaning against the kitchen counter, I managed to struggle through the preliminaries, as most of the cooking had been done the previous day.

There was pain for several weeks. I ate and slept little. It was frightening, as the condition appeared to be encroaching paralysis. There had been an acceptance of complaints associated with aging.

My only relief came while reading *Science and Health* by our faithful Leader, Mrs. Eddy. I earnestly sought to find the spiritual truth that would correct the aggressive suggestion of disease. This statement about man's real spiritual nature was especially helpful (p. 402): "Man is indestructible and eternal." It was also comforting to recall blessings that had resulted from prayer to exemplify my unity with ever-present God, good.

One morning there was the usual pain. But this time I remembered a passage from *Science and Health* that had particularly inspired me. Immediately I denied the existence of pain, declaring it to be but a belief of mortal mind. This was followed by an acknowledgment of my true identity as God's idea, reflecting the beauty and perfection of the Christ. I knew this perfection had never really been disturbed. As my consciousness was spiritualized in this way, I felt my spine and legs become normal. I could walk without pain and was completely healed.

One time I suffered from an attack of appendicitis. There was no improvement for several days. A friend who stayed with me read aloud the Bible Lesson in the *Christian Science Quarterly* and passages from *Science and Health*. My thought became clearer, but the physical condition was unchanged. After she left, I began to pray for myself, first by knowing that I am created in the likeness of God. God does not cause disease, because He is good; therefore my life is the perfect reflection of Him. On this spiritual basis I denied the possibility of discomfort or inharmony invading my being. Suddenly it was as though a great weight had been lifted from me. I had had no food or water for three days but felt fine. I arose and walked about the house, completely free. This instance of mental surgery occurred twenty years ago,

and the appendicitis has never returned. Christian Science has done more for me than words can express; I am deeply grateful.

(Mrs.) MARIE STRONG SLINGERLAND
Rialto, California

I wish to verify my wife's healings, which took place as she has written. I am very grateful to have witnessed them.

CYRO W. SLINGERLAND



All of my life, I have relied on Christian Science as my only physician. I recently had an opportunity to prove again that "the word of God is quick, and powerful, and sharper than any twoedged sword" (Heb. 4:12). A large, painful lump developed on my body. I became very fearful and called a Christian Science practitioner for treatment.

She was very reassuring in allaying my fear and mentioned the passage in *Science and Health* where Mrs. Eddy states (p. xi), "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation." The practitioner recommended that I study references on *annihilate*, *condition*, and *dissolve*. One that was most helpful was (*ibid.*, p. 243): "Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God."

When negative suggestions and fears came, I had frequent talks with the kind practitioner. In two days there were signs that the lump was dissolving—mental surgery was taking place. As we persisted in prayer, and I realized my perfection and wholeness as God's reflection, or idea, the complete healing was accomplished in ten days. I was most grateful.

Mrs. Eddy states (*ibid.*, p. 305): "As there is no corporeality in the mirrored form, which is but a reflection, so man, like all things real, reflects God, his divine Principle, not in a mortal body."

Over the years, through turning to God, our family has had many healings, including jaundice, nervous breakdown, broken bones, tonsillitis, a severe case of shingles, and bladder infection. I am very grateful to God for these proofs of His care.

(Mrs.) DORIS L. MORTER
Ventura, California



A testimony of healing illustrates God's loving care for His creation, man. It is this love, bringing an ever-present awareness of my unity with God, that was clearly present in my consciousness as a physical healing took place.

A dentist told me that I had an area of infection around one of my molars and this would need treatment. He left the room for a moment, and this gave me an opportunity to reverse this statement of error with the truth of my pure identity as God's reflection. When the dentist returned, it became apparent he intended to treat the problem medically. I explained I did not use medication and would handle the problem in my own way. His only comment was that I would be "on my own" by declining his treatment.

As I drove home I knew that in reality I was never "on my own," for God is ever present to help and guide me. Over the next few days I challenged the mortal suggestion that man could include an impurity. Using the Concordance to Mrs. Eddy's writings, I studied references on *purity, harmony, action, and identity*. Each time an erroneous concept regarding man tried to present itself as true, it was denied, reversed, and replaced with the present knowledge of my true, flawless identity as God's perfect expression. It became clear to me that no matter what the physical evidence, I was at that very moment, and always, a pure reflection of God's being. And as this reflection I could not possess anything unlike my source.

Within a week the condition had indeed been reversed, and this was evident in a healing of the infection. Freedom had come through an acknowledgment of my pure spiritual being, forever expressed as a reflection of perfect God.

The guidance derived from class instruction continually nurtures my spiritual growth in Christian Science. It is a cherished blessing for which I am very grateful. I am also grateful for this healing because once again it proves God's love for His creation.

(Miss) DEBORAH BAER
West Palm Beach, Florida



I am a farmer. Many opportunities have come my way to prove that "to those leaning on the sustaining infinite, to-day is big with blessings" (*Science and Health* by Mrs. Eddy, p. vii).

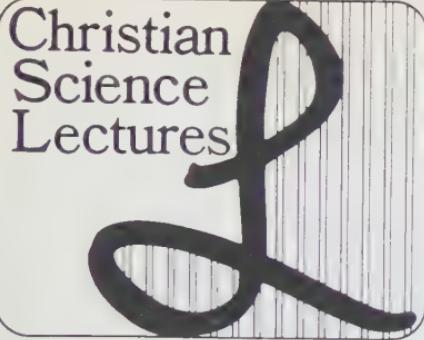
While I was working out in the fields with a combine, part of my clothing was caught in this large piece of machinery. I was drawn into it, and my body was badly mangled. A friend, surprised I lived through this, urged that I be taken to a hospital immediately. He knew of a similar incident where another fellow had not survived.

I asked to be taken home. My wife, although not a Christian Scientist, called a practitioner to help me prove through prayer that God was fully able to save me. My mother came, and we spent many hours reading, praying, and singing hymns from the *Christian Science Hymnal*. Improvement was rapid.

Shortly before the accident, I had been elected to serve as Second Reader in my branch church. When my term began, I was well. I was also able to finish gathering my crop. As Christ Jesus said (Matt. 19:26), "With God all things are possible."

What a pleasure it has been to be active in church work. When we had a big farm on the Green River, it was sometimes difficult to get to church services and meetings. When the rains came and flooded the area, my wife and I walked down to our rowboat on the river and oared across to our parked car. We drove to my mother's home in another town to change our muddy clothes, then drove twenty miles to church. But it was all worthwhile. Since then, I've had Christian Science class instruction, which was wonderful!

CHARLES KNIGHT
Mayfield, Kentucky



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures.

* If details such as time, place, title, or child care facilities are missing from a church's listing, please see local publicity.

ENGLAND

EAST SUSSEX—**Bexhill-on-Sea**: Church, Cantelupe Rd., 7:30 p.m., Tues., May 22. "Why Spiritual Healing?" (McClain)

GREATER MANCHESTER—**Altrincham**: Bowdon Assembly Rooms, The Firs, Bowdon, 8 p.m., Tues., May 22. "Something to Depend On" (Jenks)

Wigan: Church, 44 Bridgeman Ter., 7:30 p.m., Thurs., May 24. (Jenks)*

LONDON—**London** (Third): Church, 7 Curzon St., 3 p.m., Sat., May 26.‡ "From Hell to Heaven" (Rogers)

London (Seventh): The Commonwealth Institute, Kensington High St., 7:30 p.m., Thurs., May 24.‡ "The Key to the Mystery of Creation" (McClain)

MERSEYSIDE—**Southport**: Church, Lord St., W., 8 p.m., Fri., May 25.‡ "Something to Depend On" (Jenks)

NORTH YORKSHIRE—**Scarborough**: Concert Rm., Public Library, Vernon Rd., 3 p.m., Sun., May 20. "Something to Depend On" (Jenks)

SURREY—**Camberley**: Civic Hall, Knoll Rd., 3 p.m., Sun., May 20.‡ "Is Your Heart on Fire?" (Rogers)

WEST SUSSEX—**Littlehampton** (First, Rustington): School Hall, Hill Rd., 3 p.m., Sat., May 26.‡ "Why Spiritual Healing?" (McClain)

WEST YORKSHIRE—**Huddersfield**: Church, 26 Mountjoy Rd., 3 p.m., Sat., May 26.‡ "A New Beginning" (Jenks)

NORTHERN IRELAND

COUNTY ANTRIM—**Belfast**: Thurs., May 24.‡ "Is Your Heart on Fire?" (Rogers)*

REPUBLIC OF IRELAND

COUNTY CORK—**Cork**: Metropole Hotel, MacCurtain St., 8 p.m., Mon., May 21. "Is Your Heart on Fire?" (Rogers)

COUNTY DUBLIN—**Dublin**: Hotel Montrose, Stillorgan Rd., 8 p.m., Tues., May 22. (Rogers)*

FEDERAL REPUBLIC OF GERMANY

Munich (Second): Sophiensaal, 6 Sophienstr., 8 p.m., Tues., Apr. 24.‡ In German 6:30 p.m. "Something to Depend On" (Jenks)

Ulm/Donau: Church, 11 Furttenbachstr., 4 p.m., Sat., Apr. 28.‡ In German. "Responding to the Word of God" (Anwandter)

FRANCE

Cannes: Hotel Martinez, 73 La Croisette, 3 p.m., Sun., Apr. 22. In French. "Something to Depend On" (Jenks)

Paris (joint lecture): Hotel Nikko, 8 p.m., Thurs., Apr. 26. In French. "Something to Depend On" (Jenks)

SWITZERLAND

Berne: Aula der Sekundarschule, 152 Bümplizstr., 8 p.m., Tues., Apr. 24. In German. "Responding to the Word of God" (Anwandter)

SWITZERLAND (continued)

Biel-Bienne: Vereinssaal, Kongresshaus, 60 Zentralstr., 7 p.m., Thurs., Apr. 26. In German. In French 8:30 p.m. "Liberation Through Christ" (Anwandter)

Thun: Church, 5 Niesenstr., 3 p.m., Sun., Apr. 22. In German. "Liberation Through Christ" (Anwandter)

Zurich (First): Church, 4 Merkurstr., 8 p.m., Fri., Apr. 27. In German. "Liberation Through Christ" (Anwandter)

RHODESIA

Umtali: Queens Hall, C Avenue, Sun., May 20. "Justice Under God's Care" (Henderson)*

CANADA AND UNITED STATES

(Week of April 1 to 7, some earlier dates and a later date)

CANADA

BRITISH COLUMBIA—White Rock: First United Church, 15386 Buena Vista Ave., 2 p.m., Sat., Apr. 7.‡ "Diana or Christ?" (Aghamalian)

UNITED STATES

ALABAMA—Birmingham (First): South Plaza, 808 S. 20th St., 8 p.m., Mon., Mar. 26.‡ "The Life That Is Worth Living"

(Henniker-Heaton). Note change of place.

ALASKA—Anchorage: Anchorage Westward Hilton Hotel, 500 W. Third Ave., 8:15 p.m., Fri., Apr. 27.‡ "Claim Your Real Inheritance" (Tuttle)

ARKANSAS—Crossett: Arkansas Power and Light Bldg., 101 Cedar St., 8 p.m., Tues., Apr. 3. "Individualizing God's Power" (Pickett)

Little Rock: Church, Fourth and State Sts., 8 p.m., Mon., Apr. 2.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Rogers: Church, 1100 12th Pl., S., 8 p.m., Tues., Apr. 3.‡ "Can I Truly Be Myself?" (Henniker-Heaton)

CALIFORNIA—Concord: Church, 1630 Grant St. and Park, 3 p.m., Sun., Apr. 1.‡ "The Continuity of Good" (White)

Corona: Masonic Temple, 2313 S. Main St., 8 p.m., Thurs., Mar. 29.‡ "Who Runs Your Life?" (Holmes)

Glendale (First): Church, 500 S. Central, 8 p.m., Tues., Apr. 3.‡ "Mind and Man" (Heard)

Los Angeles (Second): Church, 948 W. Adams, 12 noon, Fri., Apr. 6.‡ (Tuttle)*

Los Angeles (Eleventh): Third Church of Christ, Scientist, 730 S. Hope St., 3:30 p.m., Sun., Apr. 1.‡ In Spanish. "Do You Need a Change of Heart?" (Mondino)

Los Angeles (Fourteenth): Church, 3690 Motor Ave., 8 p.m., Fri., Mar. 30.‡ "Finding Reality Through Prayer" (Heard)

Palm Desert: Palm Desert Community Church, 47-321 Hwy. 74, 3 p.m., Sun., Apr. 1.‡ "Finding Reality Through Prayer" (Heard)

Redondo Beach: Church, 527 S. Broadway, 8 p.m., Tues., Apr. 3.‡ (Holmes)*

Rialto: Bethany Presbyterian Church, 1773 N. Riverside Ave., 8 p.m., Mon., Apr. 2.‡ "Do You Need a Change of Heart?" (Mondino)

Sacramento (Third): 11 a.m., Sat., Apr. 7.‡ "The Science of Christian Healing" (Hubbell)*

San Diego (First, Poway): Theatre, Mt. Carmel High School, 9550 Carmel Mountain Rd., 8 p.m., Fri., Apr. 6.‡ "Life Without Lack" (Mondino)

San Francisco (First): Palace of Fine Arts, 3301 Lyon St., 3 p.m., Sun., Apr. 1. "Quit Conspiring Against Yourself!" (Leever)

San Francisco (Fourth): Church, 300 Funston, 8 p.m., Tues., Mar. 27.‡ "Good Without Evil" (White)

Simi Valley: United Methodist Church, 2394 Erringer Rd., 2 p.m., Sat., Apr. 7.‡ "Claim Your Real Inheritance" (Tuttle)

Three Rivers: Three Rivers Memorial Bldg., 43490 Sierra Dr., 3 p.m., Sun., Apr. 1.‡ "The Science of Christian Healing" (Hubbell)

Tustin (First, Santa Ana): Church, Newport Ave. and Vanderlip, 8 p.m., Tues., Apr. 3.‡ "Life Without Lack" (Mondino)

Westwood Village (Twenty-eighth, Los Angeles): 12 noon, Mon., Apr. 2.‡ (Holmes)*

CALIFORNIA (continued)

Whittier (First): Sat., Apr. 7.‡ (Holmes)*
Willows: Church, 228 W. Laurel St., 8 p.m.,
 Tues., Apr. 3. "No, You're Not Trapped!"
 (Leever)

Yucaipa: Church, 12504 Fourth St. and
 Avenue E, 8 p.m., Mon., Apr. 2.‡ "We Thy
 People" (Heard)

DISTRICT OF COLUMBIA—Washington
 (Sixth): Church, 4601 Massachusetts Ave.,
 N.W., 12 noon and 8 p.m., Thurs., Apr. 5.‡
 "The Language of Soul" (Clarke)

Washington (Seventh): Church, 22d St. and
 Rhode Island Ave., N.E., 3 p.m., Sat.,
 Apr. 7.‡ "Eternity Now" (Fleming)

FLORIDA—Deltona: Church, 988 Elkcam
 Blvd., 3 p.m., Sat., Apr. 7.‡ "Freedom to Be
 Yourself" (Robbins)

Fort Lauderdale (First): Dillard High School,
 2501 N.W. Eleventh St., 8 p.m., Tues.,
 Apr. 3. "Freedom to Be Yourself" (Robbins)

Naples: Sunset Terrace Rm., Beach Club
 Hotel, 851 Gulf Shore Blvd., N., 3 p.m.,
 Sun., Apr. 1. "Visibility Unlimited" (Robbins)

North Miami: Church, 13650 N.E. Tenth
 Ave., 8 p.m., Thurs., Apr. 5.‡ "Visibility
 Unlimited" (Robbins)

ILLINOIS—Blue Island: Church, 12654 S.
 Maple Ave., 8 p.m., Fri., Apr. 6.‡ "Safe in
 God's Care" (Williams)

Chicago (Third): Church, 3434 N. Central
 Ave., 8 p.m., Thurs., Apr. 5.‡ "Who Is
 Making Your Decisions?" (Williams)

Chicago (Tenth): Sat., Apr. 7. "Safe in God's
 Care" (Williams)*

Chicago (Twenty-second): Church, 5821 N.
 Nagle Ave., 3 p.m., Sun., Apr. 1.‡ "Your
 Unlimited Opportunities" (McGrew)

Peoria (First): Church, 1001 Hamilton Blvd.,
 8 p.m., Tues., Apr. 3.‡ "Safe in God's
 Care" (Williams)

INDIANA—Vincennes: Church, Third and
 Hart St., 3 p.m., Sun., Apr. 1.‡ "The
 Spiritual Basis of Health" (Ferris)

KANSAS—Leavenworth: Church, Sixth and
 Spruce, 8 p.m., Tues., Apr. 3.‡ "Have You
 Found Yourself?" (Alton)

Olathe: Santa Fe Trail Jr. High School, Rte.
 127 and N. Ridgeview, 2:30 p.m., Sun.,
 Apr. 1.‡ "Have You Found Yourself?" (Alton)

KENTUCKY—Louisville (Second): Church,
 4125 Shelbyville Rd., 12:10 p.m. and
 8 p.m., Mon., Apr. 2.‡ "Reality: Matter or
 Mind?" (Ferris)

LOUISIANA—Lafayette: Davidson Memorial
 United Methodist Church, 710 Jefferson
 Blvd., 3 p.m., Sun., Apr. 1.‡ "Can I Truly
 Be Myself?" (Henniker-Heaton)

Metairie (Third, New Orleans): Gateway
 Hotel, 2261 N. Causeway, 3 p.m., Sun.,
 Apr. 1.‡ "You're Someone Worth Knowing"
 (Pickett)

New Orleans (First): Monteleone Hotel, 214
 Royal St., 8 p.m., Thurs., Mar. 29.‡ "The
 Life That Is Worth Living" (Henniker-Heaton)

MARYLAND—Baltimore (First): Essex
 Community College, 7201 Rossville Blvd.,
 8 p.m., Fri., Apr. 6. "The Language of Soul"
 (Clarke)

Clinton (Second, Washington, DC): Stephen
 Decatur Jr. High School, 8200 Pinewood Dr.,
 3 p.m., Sat., Apr. 7.‡ "There's Only One
 Real Ego" (Correll)

Lexington Park: Church, Town Creek Dr. and
 Rte. 235, 3 p.m., Sat., Apr. 7.‡ "The
 Language of Soul" (Clarke)

MICHIGAN—Adrian: Knight Auditorium,
 Adrian College, 110 S. Madison St., 8 p.m.,
 Thurs., Apr. 5. (Rennie)*

Bronson: Church, 139 Compton St., 8 p.m.,
 Mon., Apr. 2. "The Search for Life"
 (McGrew)

Detroit (Sixth): Church, 14710 Kercheval
 Ave., 8 p.m., Thurs., Apr. 5.‡ "The Search
 for Life" (McGrew)

Kalamazoo (First): Church, 414 W. South St.
 and Park, 11 a.m., Sat., Apr. 7.‡ "Christian
 Science and the Worth of Man" (Rennie)

Mt Clemens: Church, 127 North Ave.,
 8 p.m., Fri., Apr. 6. "Your Unlimited
 Opportunities" (McGrew)

Royal Oak: Church, 900 W. Fourth St.,
 8 p.m., Fri., Apr. 6.‡ "Christian Science and
 the Worth of Man" (Rennie)

MISSOURI—Joplin: Church, 15th St. and
 Connecticut Ave., 8 p.m., Thurs., Apr. 5.‡
 "The Life That Is Worth Living"
 (Henniker-Heaton)

MISSOURI (continued)

St Louis (Second): Church, 5807 Murdoch Ave., 3 p.m., Sun., Apr. 1.‡ "Who Is Making Your Decisions?" (Williams)

Trenton: Church, 140 E. Seventh St., 8 p.m., Fri., Apr. 6. "Have You Found Yourself?" (Alton)

Warrensburg: Church, College and Culton, 8 p.m., Fri., Apr. 6.‡ (Henniker-Heaton)*

MONTANA—Bozeman: Church, Eighth Ave. and Story St., 8 p.m., Tues., Apr. 3.‡ "Claim Your Real Inheritance" (Tuttle)

Great Falls: Sheraton Inn, 400 Tenth Ave., S., 3 p.m., Sun., Apr. 1.‡ (Tuttle)*

Helena: 8 p.m., Mon., Apr. 2.‡ "Claim Your Real Inheritance" (Tuttle)*

NEBRASKA—Omaha (Fourth): Cinema Center, 2828 S. 82d Ave., 11 a.m., Sat., Apr. 7.‡ "God, You, and the Kingdom of Heaven" (Pickett)

NEW JERSEY—Oradell: Oradell Public School, Prospect Ave., 3:30 p.m., Sun., Apr. 1.‡ "What It Takes to Heal" (Spencer)

NEW YORK—Jackson Heights: Church, 86-01 35th Ave., 3:30 p.m., Sat., Apr. 7.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)

Mamaroneck: Church, 155 Fenimore Rd., Sat., Apr. 7.‡ "Dare to Care" (Houston)*

New Rochelle: Sheraton Plaza Inn, One Sheraton Plaza, 8:15 p.m., Fri., Apr. 6. "Mary Baker Eddy's Challenge to Materiality" (Spencer)

New York (Tenth): Church, 171 Macdougal St., 7:30 p.m., Thurs., Apr. 5.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)

Patchogue: Church, Roe Blvd. and N. Ocean Ave., Tues., Apr. 3.‡ "The Healing Method of Christian Science" (Spencer)*

NORTH CAROLINA—Charlotte: Church, 1048 E. Morehead St., 8 p.m., Mon., Apr. 2.‡ "There's Only One Real Ego" (Correll)

Fayetteville: Church, 1380 Pamalee Dr. (401 By-pass), 3 p.m., Sun., Mar. 25.‡ "Dare to Care" (Houston)

Raleigh: Highway Bldg., New Bern Ave. and Wilmington St., 3:30 p.m., Sun., Apr. 1.‡ "The Language of Soul" (Clarke)

Sanford: Church; Horner Blvd. and Bracken St., 8 p.m., Mon., Apr. 2.‡ "Eternity Now" (Fleming)

Tryon: Fine Arts Center, Melrose Ave., 3:30 p.m., Sun., Apr. 1.‡ "There's Only One Real Ego" (Correll)

OHIO—Chagrin Falls: Church, 20 Walnut St., 8 p.m., Tues., Apr. 3.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

Cuyahoga Falls: Masonic Temple, 2307 Sackett Ave., 8:15 p.m., Thurs., Apr. 5.‡ "Reality: Matter or Mind?" (Ferris)

Elyria: Church, 309 East St., 8 p.m., Mon., Apr. 2.‡ (Rennie)*

Lyndhurst: Church, 4807 Mayfield Rd., 8 p.m., Fri., Apr. 6.‡ "Reality: Matter or Mind?" (Ferris)

Ravenna: Church, 209 S. Walnut St., 3 p.m., Sun., Apr. 1.‡ "Christian Science and the Worth of Man" (Rennie)

Sylvania: First United Methodist Church, 7000 Erie St., 4 p.m., Sat., Apr. 7.‡ "The Search for Life" (McGrew)

OKLAHOMA—Oklahoma City (First): Church, 1200 N. Robinson, 8 p.m., Thurs., Apr. 5.‡ "God, You, and the Kingdom of Heaven" (Pickett)

OREGON—Eugene: 8 p.m., Tues., Apr. 3.‡ "Let My People Go" (White)*

Medford: Church, 100 Windsor Ave., 8 p.m., Sat., Apr. 7.‡ "No, You're Not Trapped!" (Leever)

Portland (Second): Church, 531 N.E. Holladay St., 8 p.m., Tues., Apr. 3.‡ "Diana or Christ?" (Aghamalian)

Portland (Seventh): Church, 9008 N. Smith St., 3 p.m., Sat., Apr. 7.‡ "Good Without Evil" (White)

Salem: Church, 935 High St., S.E., 8 p.m., Thurs., Apr. 5.‡ "Good Without Evil" (White)

PENNSYLVANIA—Elkins Park: Church, Church and Stahr Rds., 8 p.m., Tues., Apr. 3. "See It Like It Is" (Houston)

Philadelphia (Second): Church, 5443 Greene St., 3 p.m., Sun., Apr. 1.‡ "Dare to Care" (Houston)

SOUTH CAROLINA—Saluda: Auditorium, Saluda School, 301 W. Calhoun St., 3 p.m., Sun., Apr. 1. "Eternity Now" (Fleming)

TENNESSEE—Memphis (First): Church, 458 N. Perkins St., 3 p.m., Sun., Mar. 25.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

VIRGINIA—Hampton: Thomas Eaton Jr. High School, 2108 Cunningham Dr., 8 p.m., Thurs., Apr. 5.‡ "Eternity Now" (Fleming)

Roanoke: Tues., Apr. 3.‡ "Eternity Now" (Fleming)*

Williamsburg: Bruton Parish House, Duke of Gloucester St., 8 p.m., Tues., Apr. 3.‡ "The Touch of Spirit" (Clarke)

WASHINGTON—Aberdeen: Bishop Center, Grays Harbor College, 8 p.m., Thurs., Apr. 5.‡ "More than a Superstar" (Aghamalian)

Olympia (Second): Jefferson Middle School, 2200 Conger St., 8 p.m., Fri., Apr. 6. "Diana or Christ?" (Aghamalian)

Seattle (Fifth): Church, Rainier Ave., S., and South Alaska St., 3 p.m., Sun., Apr. 1.‡ "Diana or Christ?" (Aghamalian)

Tacoma (Second): Church, S. 54th and Warner Sts., 8 p.m., Mon., Apr. 2. "More than a Superstar" (Aghamalian)

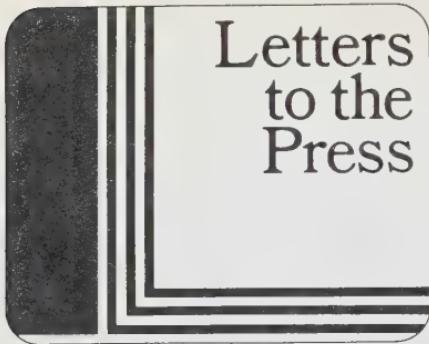
[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

SUBMITTING TESTIMONIES

Convincing testimonies of healing in Christian Science are welcomed for publication from members of The Mother Church and from students who are not members. If possible, they should be typed, triple spaced, on one side of the paper only and with wide margins. A testimony should be concise and include only the important points necessary to tell of the healings. Thus more testimonies can be published. Testimonies should be signed by the testifier and verified by three members of The Mother Church who can vouch for the integrity of the testifier or have witnessed the healings. If the testifier is unacquainted with three members, his affidavit may be sufficient, but in this case he should, if possible, obtain verification from one or two members. The testifier should submit the verifications with the testimony. Complete addresses of the testifier and his vouchers should be furnished.

All contributions accepted for publication become the sole property of The Christian Science Publishing Society.

Testimonies should be addressed to The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, MA, U.S.A. 02115.



Letters to the Press

From Christian Science
Committees on Publication

In *Southern Standard*
McMinnville, Tennessee

Christian Scientists would agree with the statement in your editorial, July 14, on Mary Baker Eddy that the Founder of their church was a "remarkable woman." But they might not recognize her from the short sketch of her life in the editorial.

The central fact in Mrs. Eddy's life was her search for a better understanding of the divine power with which Jesus and his early followers healed the sick, the sinning, and the sorrowful.

Christian Science as she taught it was based on God's infinite goodness. While conscious or unconscious evil in human thought might produce disordered bodies and unhappy lives, a true understanding of God as revealed through Christ could heal the root cause of all such inharmony.

Mrs. Eddy taught, and Christian Scientists believe, that what

ever injures human thought is contrary to God's will and can be proved to be powerless as one follows faithfully in the Saviour's steps.

DAVID L. DEGLER
Committee on Publication

In *Denver Post*
Denver, Colorado

The contrast between the Bacchanal Club and its questionable, perhaps illegal, activities in West Denver and a Christian Science Reading Room to which it was compared in your article (Dec. 1) would be humorous were it not sadly misleading.

A Christian Science Reading Room is in fact a public place for prayer and study of the Bible and other religious literature, provided by local church members, with an open door to the community.

None of the paraphernalia mentioned found at the club would be found at a Christian Science Reading Room, certainly not a locked gate as mentioned at the beginning of your article.

It is hard to know whether the man being questioned thought someone would actually believe his incredible comparison to a Christian Science Reading Room or if he hoped to find a sense of humor among investigating officers.

EDWIN H. PERKINS
Committee on Publication

THE CHRISTIAN SCIENCE TEXTBOOK

Science and Health with Key to the Scriptures by Mary Baker Eddy is the textbook of Christian Science. It is available in English, in English-Braille, and in Danish, Dutch, French, German, Greek, Indonesian, Italian, Japanese, Norwegian, Polish, Portuguese, Russian, Spanish, and Swedish. It may be obtained from any Christian Science Reading Room, or ordered directly from MISS FRANCES C. CARLSON, Publisher's Agent, One Norway Street, Boston, MA, U.S.A. 02115.

A CONTINUING INVITATION

Members of The Mother Church are invited to write articles and poems for the periodicals. Convincing testimonies of healing are also welcomed from members, as well as from those who have not yet joined The Mother Church.

Specific guidelines may be obtained by writing The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, MA, U.S.A. 02115. Manuscripts should be sent to the same address.

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Proverbs 25:25

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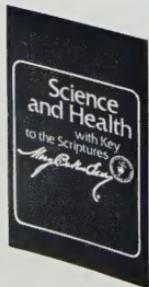
A family that cares

A close-knit family can bring comfort. In a family you work together. You support and trust each other. You're forgiven when you've slipped and you're helped to do better the next time.

It's much the same way with the universal family of God's creating. The Bible speaks again and again of God's patient forgiveness and of His expectations for us. It teaches us to love God with our whole heart. We're asked to live the full dimension of a Christian life.

If you'd like to know more about God's care for you and your family and how you can understand better the whole family of God, *Science and Health with Key to the Scriptures* by Mary Baker Eddy is a book that can help you. With this book you will learn what it means to be God's child and you'll see how obeying His laws brings comfort.

You can get a copy of *Science and Health* at the Christian Science Reading Room near you. Or you can order direct today by sending \$3.00 plus \$.50 to cover mailing to:



Miss Frances C. Carlson, Publisher's Agent
One Norway Street, Boston, Massachusetts, U.S.A. 02115